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No. 2

IN SOCIAL ROOM
OF
MONTGOMERY HALL

Bible in Public Schools Bill Now Before the Michigan Legislature

Introduced by Representative Andrew H. Harnly of Saginaw

SECTION 20 of the School Code Laws of Michigan reads:

"No school district shall apply any of the moneys received by it from the primary school interest fund or from any and all other sources for the support and maintenance of any school of a sectarian character, whether the same be under the control of any religious society or made sectarian by the school district board;"

The Bill, as introduced, would amend this section by adding the following:

Provided, however, that the provisions of this section shall not be construed as prohibiting or interfering with instruction in fundamental ethics. As an aid to such instruction in fundamental ethics and character building, the teacher may read daily a portion of such selections from the Bible as shall be arranged or

recommended by the Superintendent of Public Instruction for such reading. However, upon the written request of the parents or guardian of any pupil such pupil shall be excused during such reading of the Bible. Elective courses in the English Bible, which courses shall be approved by the Superintendent of Public Instruction, may also be arranged for pupils in grade schools and in high schools, to be taught by persons properly qualified and approved by the superintendent of the school and under his supervision, for which proper credit shall be given. Upon the written request of parents or guardians pupils in any of the grades shall be excused from school for religious instruction and training in the principles of right living, Provided, however, that such pupils shall not be excused more than twice each week for periods of one hour each.

Under the auspices of The National Reform Association, a Citizens' Conference on Religion and Morals in Public Education was held at Lansing, Michigan, January 3rd and 4th. The Conference appointed a representative Committee of Citizens of Michigan to secure legislation for Bible reading and Bible study in the public schools. The Committee has approved the above Bill and will work for its passage. The National Reform Association will give its full support.

Bible in Public Schools Number

Michigan's Opportunity

THE legislature and citizens of Michigan now have an opportunity to do a great thing for the good of their state and its 900,000 youth by enacting into law a bill now before the legislature providing for daily Bible reading and for Bible study courses in the public schools of the state.

Under the auspices of The National Reform Association, a Citizens' Conference on Religion and Morals was held in Lansing on January 3rd and 4th and is reported elsewhere in this issue. The purpose of this Conference was to inaugurate an organized movement among Michigan citizens to secure

legislation as referred to above. The Conference appointed a representative committee of five members on resolutions. The report of this Committee with slight changes was unanimously adopted. The resolutions appear on this page. The Committee was continued with directions to increase its membership with a view to determine what provisions should be embodied in the proposed legislation, arrange for the introduction of a bill into the legislature, and work for its passage.

This original Committee, with others who have been added to its membership, met on January 10th and after conference with a member of the legislature, who had prepared a Bible bill, an agreement was reached on the text of the bill to be introduced as soon as the legislature reconvened on January 21st. This bill, introduced by Representative Andrew H. Harnly of Saginaw, appears on the first page of this issue. Its essential features are three in number. It provides:

1. That the teachers may read daily to the scholars a portion of the Bible.

2. That elective courses in the English Bible may be arranged for students in the grades and high schools.

3. That pupils may be excused from school to receive religious instruction by the churches.

Other provisions of the bill are that upon written request of the parent or guardian any pupil shall be excused from being present while the Bible is being read; that the portion of the Bible read shall be from such selections from the Bible as shall be arranged or recommended by the superintendent of public instruction of the state; that the elective courses in the English Bible are to be approved by the superintendent of public instruction and taught by teachers approved by the local superintendent of schools; that release time from the public schools for religious instruction elsewhere is not to exceed two hours per week and is to be granted only on written request of parent or guardian.

The bill is not compulsory, but permissive, both in respect to daily Bible reading and the establishing of Bible study courses. Its purpose is to open the way for the non-sectarian use of the Bible in the public schools as an aid to instruction in fundamental ethics.

The bill proposes to amend a sec-

Resolutions Adopted Unanimously

By the Citizens Conference on Religion and Morals in Public Education
(Lansing, Michigan, January 3 and 4, 1929)

Whereas, our forefathers in drafting the constitution of the state of Michigan deemed it fitting to introduce the section dealing with education with the statement, "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged;"

And whereas, in the early history of the schools of the state it was the custom and common practice to read the Bible and offer prayer or have some form of religious instruction as a part of the daily program;

And whereas, since the discontinuance of that custom there seems to be a great loss in the sense of moral responsibility and respect for law, and a very decided increase of crime amongst the youth and young people of the state and the per cent of divorce in comparison with marriages is more than doubled, and the average age of criminals is continually being lowered until at the present time it is practically at the age of maturity, twenty-one years;

And whereas, it is evident that disrespect for religious teachings and the general contempt for law enforcement seem to be closely connected, and it is a fact that those who have the least respect for religion, morality and law are the greatest lawbreakers;

Therefore, be it resolved that it is the full conviction of this conference that

1. Under the constitution, the state should not neglect the religious and moral education of the youth in the public schools, the only rallying point for the vast majority of the youth of the state.

2. And be it further resolved, that in order that this may be accomplished, the committee of this conference be requested to draft and present for passage to the legislature such enactments as may be necessary to provide courses in moral and religious instruction, including the reading of the Bible. It is understood that there shall be nothing of a sectarian character in such courses, but only instruction in the generally accepted moral and religious principles.

Signed:—

H. S. Babcock, Chairman, Editor of the Alma Record, Alma, Michigan

George Harlan McClung, Pastor of the First Methodist Episcopal Church, Grand Rapids, Michigan.

N. I. Moore, Business man, Lansing, Michigan

R. W. Cooper, Reporter, for the Supreme Court, Member of Lansing School Board, Lansing, Michigan

Mrs. E. L. Calkins, Honorary President of the Michigan Woman's Christian Temperance Union, Ypsilanti, Michigan

The committee was authorized to increase its numbers.

Why This Bill Should Pass

I. To give a clear legal basis for what is already being done widely in the schools of Michigan.

II. To clear up the confusion resulting from an opinion recently given by a former Attorney-General of the state.

III. To emphasize the importance of the moral element in education and encourage the use of the best means for developing it.

IV. To aid the schools in protecting Michigan against the perils of spiritual illiteracy. Of the 900,000 youth of Michigan of school age, the church is able to reach with instruction in morals and religion only about 300,000. The remaining 600,000 get practically no religious instruction and not much instruction in morals in their homes. They will grow up in spiritual illiteracy unless they receive this training in the public schools. From the ranks of these spiritual illiterates come largely the lawless elements and criminals. They are the state's greatest peril. Teach them morals and the fundamentals of religion in the public schools—the only place they can be reached with this instruction—and

it will greatly aid the state in solving the problem of lawlessness and crime.

V. To be consistent. The state by law places the Bible in the hands of its delinquents and criminals, and teaches them religion. Is it consistent, or sensible, for the state to force religion upon the inmates of its prisons and withhold it from those whom it gathers into its schools? If the Bible is the best book to reform criminals might it not be the best book to keep boys and girls from becoming criminals?

THINK THIS OVER!

Our greatest need is an enlarged and perfect system of education, where the knowledge of God shall be taught as practically as mathematics or geography: where the development of the moral character shall be as much cared for as the powers of the mind. When all children in our public schools are thus educated, the State will begin to have a right to respect itself.

VI. To enable the public schools to help, rather than hinder, the church and the religious home in their efforts toward religious education.

The public school that ignores the Bible and religion in its educational program is not neutral in its attitude toward religion but prejudicial. Unconsciously it conveys to the youth the impression that religion either has nothing to do with life or is of such little consequence in preparation for life that it is not worthy to be taken account of. Let the school give to religion the place it should have in life, and it will support instead of hinder the church and home in their work of religious education.

VII. To help the school authorities in bringing the schools up to the standard set for them in the declaration of the constitution of the state, that "religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

tion of the school law which forbids the use of school funds for sectarian purposes. It would so interpret this section as to make clear that it has no reference to the non-sectarian use of the Bible as an aid to instruction in morals but refers only to sectarian instruction in the public schools.

There are many strong reasons for the passage of this bill which are set forth elsewhere in this issue. While a bill of this character should have no opposition it will doubtless meet with strong opposition especially from the A.A.A.A.'s. To secure its passage this opposition will have to be met and the citizens of the state will have to express to their legislators their desire for the passage of this bill. This will require a state-wide campaign of education to inform the people correctly of its provisions and to show them its importance. This campaign will be carried forward under the direction of the large and representative Citizens' Committee authorized by the above Conference. The National Reform Association will give all possible help. The names of this Committee to date appear below. Others will be added.

Our subscribers in Michigan and others in the state receiving this

issue of The Christian Statesman are requested to help as follows:

1. Write a letter to your Representative in the House urging him to support the Harnly Bible in Public Schools Bill, H. R. No. 26; also to the Senator from your district calling his attention to the bill and let him know that you favor its passage.

2. Have organizations adopt petitions urging its passage and send as above.

The Michigan Citizens Bible in the Schools Committee

Mr. H. S. Babcock (Chairman), Editor, Alma Record, Alma, Mich.

Rev. George H. McClung, D.D., Pastor, First M. E. Church, Grand Rapids

Mr. N. I. Moore, Business man, Lansing

Mr. R. W. Cooper, Reporter for Supreme Court, Lansing

Mrs. E. L. Calkins, Honorary President, Mich. W. C. T. U. Ypsilanti.

Prof. Charles D. Brokenshire, Teacher Alma College, Alma, Mich.

Hon. Ate Dykstra, Member of Legislature, Grand Rapids

Hon. Fred P. Geib, Member of School Board, Grand Rapids

Rev. E. W. Halpenny, D.D., General Superintendent of the Michigan Council of Religious Education, Lansing.

Mr. R. E. Olds, Automobile Manufacturer, Lansing

Rev. M. S. Rice, D.D., Pastor, Metropolitan M. E. Church, Detroit

Mrs. Huntley Russell, Pres. Mich. Republican Woman's Club, Grand Rapids

Hon. Kelly S. Searl, Judge of Circuit Court, St. Johns

Hon. Elvin Swarthout, Mayor of Grand Rapids

Rev. Joseph A. Vance, D.D., Pastor, First Presbyterian Church, Detroit

Jacob Kindleberger, President, Kalamazoo Vegetable Parchment Co. Kalamazoo.

Hon. V. W. Main, Attorney, Ex-member of the Legislature, Battle Creek

Rev. Frederick Spence, D.D., Pastor, First Methodist Episcopal Church, Jackson

Hon. C. B. Collingwood, Judge of the Circuit Court of Appeals, Lansing

Hon. L. J. Troyer, Mayor of Lansing

What Parents Expect of the School

MRS. E. L. CALKINS, Honorary President of the Woman's Christian Temperance Union of Michigan
(Address, Lansing Conference)

WHAT parents expect of the public schools, of course, depends largely upon the type of parents. There are parents who want to be free from the responsibility of caring for their children and send them to school to be cared for. This type of parents has very little interest in what is taught in the schools.

Another type of parents expects the school to prepare their children to earn money. Their greatest interest in the school is to have it give their children such training as will be of the highest commercial value.

Going to and fro over our state as I have for many years, being entertained in the homes and getting in close touch with the hopes and desires of the parents, I have found another class of parents—a class who feel their own responsibility as citizens of this great Republic and who believe that our public school system is maintained for the tremendous job of training citizens.

When we read the history of our country, especially of our public school system, we realize that our forefathers who established it belonged to that class of parents. They hoped to develop a school system that would train their children into the type of citizens needed in this Republic. In every state the first care seemed to be to set up schools wherein the children of both the rich and the poor could be taught the truths they needed to know to prepare them for life and its responsibilities in this new country.

The religious element predominated in those early schools. A new force came in and demanded recognition in the curriculum—commercialism. That was followed by industrialism, bringing great pressure to bear in favor of preparation for shop and factory.

I am making no criticism. I am simply stating facts. The demands of different social elements for recognition in the curriculum have become inclusive of all classes, and beyond doubt will finally democratise education, making it what it must be, the defense and foundation of this great Republic. There is a continual widening of the scope of our schools and naturally a conflict of opinion among educators as to their function.

Sometimes I fear that among all these influences we forget that our public schools were established and are supported for the purpose of training citizens.

We recognize the fact that a good citizen should be strong physically. Never in all our history has the health of our future citizens been so closely guarded as it is today. Those who graduate from our normal colleges are in most cases carefully trained to guard the health of the children. Physical defects are to be discovered and remedied as early as possible.

Mental development receives the first and highest consideration. This part of our school system is developing so rapidly that I need not enlarge upon it here. We have our separate schools for the sub-normal, our open air schools for the physically retarded. All of these meet the demand of the thinking parents.

This brings us face to face with the question; what is being done to develop the spiritual nature of the child? I cannot see how anyone can doubt that developing the physical and mental in our children, in the schools of the land, and absolutely ignoring the spiritual, must bring us to disaster.

The influence of Horace Mann upon our public school system will never be obliterated. He advocated a broader course of study and demanded that the Bible be read in the public school. As an organization the Woman's Christian Temperance Union has always advocated the development of the spiritual nature of every child. Since our children spend so many years in the public schools we feel that the Book of Books should not be ignored in the school room.

Will its reading do any good? In one city in Michigan they thought otherwise until disaster came to their young people. After that they saw the need and from that time on they began to pay attention to the spiritual development of their children. Every argument I have ever heard against the use of the Bible in the schools has been as senseless as the arguments for the saloon and against the enfranchisement of women.

Training millions of future citizens is a stupendous undertaking.

To do it successfully we must take advantage of everything that will give them a clean, honest and intelligent outlook on life and its duties.

The Bible is not sectarian. It is just as much a national book as it is a church, or home, or an individual book. The church uses it for sectarian and ecclesiastical instruction; but it is the privilege and prerogative of the state through its public schools to teach the principles of morality and civic religion.

The Bible should be read in our schools for its political value if for no other reason. Christianity is as much an element in Americanism as is democracy.

Ford and the Bible

Henry Ford was fortunate. Although he attended school for only three years, in that time he listened morning after morning to the reading of a chapter from the Scriptures. This made a deep impression on his mind. Some time ago he told Rev. William L. Stidger, D.D., that the foundation of his sense of right and wrong, in fact his whole moral attitude toward life, was laid in these three years in school, when he listened daily to the reading of the Word of God.

Mr. Ford believes in the value of reading the Bible and of having it read in the schools. There is a Bible in every room in his own house. During the war he made a pledge to read a chapter of the Bible every day. He keeps a Bible in every room and on his desk, so that if he sits down for a few moments, he may take it up and read it if he desires.

The influence of the Bible in school cannot be measured. Many thousands of children who have heard it read and appeared the while to be impatient have doubtless shared Mr. Ford's experience. Ideas sink into the soul almost unconsciously, and mould the life in later years. Surely the Christian people of this country who allow doctrinal differences to influence them in keeping the Bible out of school are making a great mistake. A Bibleless generation is likely to be a godless generation. The Bible is a necessary part of modern civilization.

Robert P. Anderson,

In the Christian Endeavor World.

What Taxpayers Expect of the School

H. S. BABCOCK, Editor of the Alma Record, Alma, Michigan
(Address, Lansing Conference)

THE public schools are the most important institution of the state because their function is to prepare boys and girls for the duties and responsibilities of citizenship. The destiny of state and nation depends largely upon the preliminary work of the public school in this preparation.

The taxpayer furnishes the motive power for the educational machinery and he has a perfect right to expect that the mechanics running it, operate it both efficiently and economically and turn out a useful finished product.

In 1926 Michigan had a permanent capital investment of \$240,000,000 in buildings and equipment for primary and secondary schools. The interest on this investment at 6% would be \$14,400,000. For operating expenses the taxpayers paid \$116,000,000 during the year 1926. This vast sum combined with the interest on capital investment, made an aggregate sum of \$130,400,000 put up by the taxpayers for the education of the children of the state in a single year, in the hope that they would become good citizens and useful members of society. This averages \$29.63 for every man, woman and child in the state. It certainly is not unreasonable for the taxpayer to expect that this vast sum of money will be expended that boys and girls will be prepared for the duties and responsibilities of citizens of a high type of usefulness to society.

When the constitution of the state was adopted, the drafters of it had a very definite idea of what were the needs of the best type of citizenship and the article on education in the very first section puts that idea into language so plain that there is no chance for anyone to misunderstand it. It says: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

There is no doubt as to what the makers of the constitution considered the most important because they placed it first, viz., religion. The next in importance was morality, which naturally is the outcome of religion, as set forth in the philosophy of life as given to us in the teachings of Jesus Christ, the great-

est of all religious teachers. Knowledge is important but it takes third place in the great trio. The public schools, as our forefathers foresaw, are the best possible place to teach these three elements necessary to good government because they afford the only opportunity to reach

"Religion, Morality and Knowledge,

being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

—Constitution of Michigan

all the people in the plastic age when it is easiest to teach the principles that mould lives for all time to come.

It is plainly the intent of the constitution that all three of these essentials to good government be taught in the public schools and we are not being fair to the on-coming generation of citizens when we fail to carry out the plain intent of the constitution.

At the beginning and up to about sixty years ago, all three of these elements of citizenship were taught as a part of the curriculum. The Bible was read, its precepts and principles were taught in the public school, not because the law required it, but by common consent, and because those entrusted with teaching held the provisions of the constitution in high respect and felt that the teaching of the best in citizenship was a part of their duty.

However, a few people began to object to this practise, and gradually the Bible and the teaching of the elements of religion and morals were eliminated and the schools became largely secular. Thereafter most of the time and money was spent in the search of knowledge as such, without much attention being given to the teaching of religion and morals except as incidentals. There is no question but that the schools are making intelligent citizens. But are they developing character in its

highest degree? Are they developing honesty in business and teaching respect for law?

Intelligent citizens, possessed of high ideals, functioning in good government, are our only guarantee of safety from the thug, gambler, highwayman, robber, bomber, thief, bootlegger and murderer, and the greatest possible protection and safety lies in the proper religious and moral training given to the citizens through their education in the public schools.

I know of no better way of following out the intent of the makers of the constitution when they placed in it this provision regarding education, than by teaching the fundamentals of the Bible in the public schools because those who learn the lessons of that teaching and live in accordance with them are bound to be the highest type of citizens, fully prepared to carry out the high ideals of our farseeing forefathers who made this wise provision in the fundamental law of our state.

Utility of Daily Bible Reading

In a most excellent address at the Lansing Conference, manuscript of which was received too late for publication, Prof. C. V. Courter, Superintendent of Public Schools, Flint, Michigan, said that the Flint school board on March 6, 1924 adopted a resolution requiring the teacher to read daily from the Bible, without comment, in the schoolroom, but excusing any pupil from attendance at such reading, upon request of parents or guardian.

He said, "The following statements can be made about it; First, except for a few cases which occurred during the first two years, no objections have been raised by any parents. Second, a large majority of the teachers read it effectively and well. Third, the children listen interestedly and seem to enjoy reading. This is a desirable practice for Flint and I believe it would be a desirable practice for the state of Michigan."

It would aid the school in developing the moral character of its students in giving them a wholesome philosophy of life, and help supply that spirituality which is the great need of our civilization.

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R. H. MARTIN, Editor-in-Chief

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Death of Mr. R. N. Redpath

As we go to press word is received of the death of Mr. R. N. Redpath of Olathe, Kansas, in his eighty-seventh year. Mr. Redpath was one of the original charter members of The National Reform Association—the last surviving member of that group.

Through all the sixty-five years of its history he has been a loyal friend of this Association, generously supporting it with his means. In his going this Association suffers a distinct loss. A more extended notice of his death and services to the Association will appear in a later issue.

National Reform Work in Michigan

For the past seven years The National Reform Association has been doing pioneer work in the state of Michigan on behalf of the use of the Bible in the public schools. Many hundreds of addresses on this subject have been made by its representatives in every part of the state. Seven years ago the Bible was in very few, if in any, of the schools of the state. Now, as shown in this issue of *The Christian Statesman*, it is being used widely. During this period no state has made greater progress along this line, especially in Bible study courses, than has Michigan. The National Reform Association would by no means claim all the credit for this progress; but we do believe its quiet and persistent educational work throughout this period has been a very considerable factor in bringing it about. It made possible the Conference on Religion and Morals in Public Education, just held in Lansing and arranged by The National Reform Association. With a bill for Bible reading and Bible study courses now before

the legislature, there is opportunity for a much greater advance and for reaping more fully from the seed that has been sown. Because of the work already done and, because we believe the proposed legislation is of first importance The National Reform Association, in cooperation with the citizens of Michigan, will do all within its powers to secure the passage of the Harnly Bible Bill, H. R. 26.

State's Obligation to Youth

The Bible and non-sectarian religion should be in the public schools to enable the state to meet an obligation it owes its youth.

Under our compulsory school laws the state comes to the youth of the land and takes them into its own schools to educate them. It takes them when they are six years of age and keeps them until they are sixteen or more; takes them in this most impressionable period of life when ideals are being formed and character determined; takes them for nine months each year, for five days each week, for six hours each day—practically all the time they can give to study for these days. For all this time they are away from their parents. For all this time the church has no opportunity to reach them with its religious instruction and influence. Let the state devote itself solely to their physical and intellectual development and neglect their moral and spiritual development—feed their intellects and starve their souls—teach them science, mathematics and history, but withhold from them the moral and spiritual truths of the Bible, and at sixteen turn them out intellectually strong but morally weak, unable to cope with the mighty temptations of our twentieth century life. For lack of that moral strength which education in morals and religion alone can give them, they suffer defeat in life's moral struggles, many of them commit crimes for which the state imprisons them or takes their lives. Let the state do this and it sins against its youth. It fails in the highest obligation it owes to them.

There is much loose talk about the rights of infidels and atheists in this matter of religion in the public schools. Of far greater importance is the right of the 25,000,000 youth of our land to receive in the public schools that training in morals and the fundamentals of religion which will develop in them that strength

of character that will enable them to withstand life's temptations and live upright and successful lives.

State Superintendent's Request

Hon. W. H. Pearce, Superintendent of Public Instruction of the State of Michigan, in a letter to Dr. W. S. Fleming, field representative of The National Reform Association, now working in Michigan, under date of December 5, 1928, says:

"I wish very much that the constructive thinkers who are anxious to have religious education carried on in our schools would formulate a program and have it passed by the legislature this coming winter."

This is a most significant letter to come from a superintendent of public education of one of our great states. Evidently this superintendent believes that religious education can be given in the public schools and wants to see it given. He wants a program of religious education formulated and this program given legislative sanction.

This is a most encouraging letter to those who for many years have been laboring to secure for the Bible and moral and religious instruction a recognized place in our public schools. It is significant of the trend of public opinion in this matter. There is a general awakening among both educational and religious leaders to the necessity of religious education in our public schools in order that they may fulfill the end for which they were established—fitting the youth for citizenship in our democracy and fitting them for life.

A Bequest

Mr. Daniel C. Judson of Kalamazoo, Michigan, lately deceased, provided in his will that a portion of his estate should go to The National Reform Association. This portion will amount to probably one thousand dollars.

We thank the Lord for the devoted friends of this cause, who supporting it while living, make provision for helping it to "carry on" after they are gone. Due to such foresight and devotion The National Reform Association is enabled to go forward and enlarge its program at the present time.

May the Lord put it into the hearts of many of our friends to follow the example of Mr. Judson.

Objections Answered

THERE are those who believe religion to be vital in education; who agree that the great end of public education is to prepare for citizenship and that instruction in morals based upon the fundamental truths of religion is essential to this preparation; who, nevertheless, for one reason or another, declare that we should not or can not have the Bible and religion in the schools conducted by the state. To answer the more common of these objections is the purpose of this article.

I. Some say, "Let the church look after the moral and religious education of our youth and the state devote itself to their secular education."

To relieve the state of all responsibility for the moral and religious training of its youth and place the responsibility upon the church, especially under existing conditions, would be to hold the church responsible for doing the impossible.

Admittedly the moral and religious education of the youth, the training of their conscience, the development of their character, is the most difficult and painstaking task in education. It is not accomplished by magic but requires time and effort. All of this the church must do, they say.

Now comes the state with its less difficult task of secular education, and takes the youth into its schools not for one or two days a week, for two or three hours a day, but for five days a week and six hours a day—monopolizes their study time for these five days of the week. As these boys and girls need one day for rest and play, only one day of the week is left the church for her most difficult task of their religious education. Whether or not it is the church's fault, she has them in her school but one hour on this day. One hour for religious education by the church as against thirty hours for secular education by the state!

But the church cannot get all the youth even for this brief period. Attendance upon the state's school is compulsory; upon the church's school it is, and must be, voluntary. With the church doing the best she can to get the young people into her schools she is getting less than one-half, probably not more than one-third of them. To hold her responsible for the moral and religious education of some 25,000,000 children and youth in the United States whom she cannot get into her schools, and for the remainder whom she is only able to reach on

one day of the week, is unreasonable.

The state must accept responsibility for no small share of the moral and religious education of the youth when she has all of them for so large a portion of their time. Especially is this true in the case of these millions the church is unable to reach and who receive little moral training and practically no religious training in their homes. These will grow up in spiritual illiteracy and become a menace to the state unless the state accepts its responsibility for that moral and religious education necessary to make them safe citizens of the Republic.

II. Others say, "Our forefathers separated church and state. The first amendment to the Federal Constitution forbids an establishment of religion. Therefore, we cannot put the Bible and religion into our state schools."

God be praised, our forefathers did separate church and state and we must keep them forever separate. But when they did this they never intended to exclude religion from the state. Church and religion are not synonymous. The church is an institution and also the state. Religion is an ideal, a principle, a spirit that belongs in all institutions. The church has no monopoly on it. In forbidding an establishment of religion our forefathers prohibited the state from selecting any particular church and making it the state church, and levying taxes on the people to build its churches and support their ministers. They forbade the state from exercising any control over the spiritual affairs of the church and the church any control over the state. But they never dreamed of divorcing religion from the state, from its institutions and functions thus setting up a secular state. The first Federal Congress which submitted the Amendment forbidding an establishment of religion, reenacted the Ordinance of 1787 for the Northwest Territory which embodies the declaration, "Religion, morality and intelligence being necessary to good government—schools and the means of education shall forever be encouraged," thus clearly providing for public schools in which religion and morality should be taught.

We have not interpreted the separation of church and state to exclude religion from any other institution or department of the nation, outside of its schools. Throughout the entire history of our country the daily sessions of Congress and of all our State Legislatures have been opened with prayer. Reading or

studying the Bible or offering prayer in our public schools no more unites church and state than the offering of prayer in Congress or State Legislatures.

In our courts, the oath is administered to jurors and witnesses. Its administration is a religious act, involving belief in a personal God, our accountability to Him, in the judgment and the life immortal. The state employs chaplains for its army and navy and for its prisons. Bringing religion into our courts, our army and navy and our prisons does not unite church and state; neither does bringing religion into our public schools.

III. Others object to the Bible and religion in the public schools on the ground of religious liberty. "Our Constitutional guarantees of religious liberty," they say, "make it impossible to bring religion into schools conducted by the state."

We glory in our religious liberty. It was purchased at a great price. We must not surrender it. But rightly understood, religious liberty will not keep the Bible and instruction in non-sectarian religion out of our schools. Religious liberty is freedom to worship, as well as not to be taught it. The public schools can have their prayer and Bible reading, and their Bible study; and so long as those who have conscientious scruples against participating in these religious exercises or this study, are not required to do so, their religious liberty is amply safeguarded.

Who ever heard of a legislature dispensing with prayer because some member of the body has happened to be an atheist? The atheist is not compelled to join in the worship. It would be religious intolerance for him to deny his fellow members in the legislature who want to worship, their right to do so, when they grant him the right not to worship.

Just so with the atheist or other objector to religion in the schools. Their children are not required to join in the religious exercises or Bible study of the school. For them to insist on religion being kept out of the schools to which their children go would be to intolerably deny to others the religious freedom they insist upon for themselves. So declared the Supreme Court of Michigan (118 Michigan 560)—"Does it harm one who does not, for conscientious reasons, care to listen to readings from the Bible, that others are given the opportunity to do so? Is it not intolerant for one not required to attend to object to such readings?"

The Bible in Kalamazoo Schools

KALAMAZOO is a hustling manufacturing city of 60,000 in southwestern Michigan. Its population is a cross section of the usual American city. It has a fine Baptist college, a state teachers' college, and a state hospital for the insane. The city is probably best known for its stoves since "A Kalamazoo Direct to You" heats multitudes of American homes. The city is also becoming famous for the Bible work being done in its schools. The superintendent of the schools is Prof. E. H. Drake, a high grade Christian gentleman who believes that the whole child goes to school and that it is the duty of the schools to prepare the whole child for the duties of life and citizenship. One beauty of it is that the citizens stand solidly behind him, and the work is being done under school board rule. This writer knows of no town or city in the land doing as much Bible work in its schools as Kalamazoo. All sectarianism, denominationalism, dogmatism and controversial

matters are carefully avoided. The religious liberty of every child is carefully safeguarded.

1. At least ten minutes are devoted daily in every room to devotional exercises including the reading of the Bible.

2. In the senior high school, elective courses are offered in the historical and literary values of the Bible. The classes are taught in school during school hours by regular school teachers under state pay.

3. All children from the third to the sixth grade inclusive get Bible instruction in school at state expense by specially trained teachers.

4. Committing to memory choice portions of the Bible, dramatization and pageantry form part of the work, with occasional public entertainments featuring Bible stories.

5. About fifteen hundred children are excused from school to attend religious instruction elsewhere.

Evidently what cannot be done is being done in Kalamazoo.

What the Church Expects of the Public School

REV. GEORGE H. McCLUNG, D.D.,

Pastor of the First Methodist Episcopal Church, Grand Rapids, Michigan

(Address, Lansing Conference)

For the state to fail to teach religion in the schools is in effect to teach irreligion. When that bright boy in the schools studies all about the pagan gods of history, but has no lesson about the God of the Bible, he will at least be inclined to wonder if there is such a God as the Bible speaks of. When in high school he glimpses the infinites and infinitesimals and sees the marvelous order and precision of the universe and hears a lot about natural law and nothing about the God back of it all, he is almost sure to conclude that this great universe came by natural processes and is ruled by mechanical energy.

When the schools teach that boy all about the commercial world and of the hundreds of ways to make a living, but never teach him anything of that best of all books, the Bible, he is almost sure to conclude that the biggest thing in life is not to make a life but to make a living.

When the schools teach everything else and omit religion, the schools are not **neutral**, but actually

exert an influence against religion. Unintentionally, but none the less actually, they necessarily suggest to the child that at best religion is of secondary importance, if indeed it has any value. This suggestion, coming from the non-religious school, cannot but exert a negative influence upon the effort of the home and the church to hold the child to the things of religion. It is bound to tend at least toward breaking down the religious influence of the home and the church, if not to destroy them and with them the nation.

And when religion is left out of schools, if they give the child any moral training at all, it must be morals void of religion—pagan morals, with no foundation, no standard of right but a guess.

The church has a right to expect that the schools of the state shall so train the child in the things of character and religion that the church shall not be handicapped in her efforts to lift our civilization to that better day for America.

Release Time—

Week Day

Religious Education

REV. E. W. HALPENNY,

D.D., General Superintendent of the Michigan Council of Religious Education

(Address, Lansing Conference)

It is a doubtful patriotism which, in any way, impedes the improvement of the masses, spiritually decaying for want of the magic touch of the Christ in the soul. This group challenges our social life today by sin and crime.

Let us keep in mind such wisdom as that of Dr. Brumbaugh when he said, "That state which lets its general education get too far ahead of its religious education is heading for the rocks."

We should continually remind ourselves of Roosevelt's oft repeated words, "Man educated in mind and not in morals is a menace to society" and that means the state.

Among ways being sought to supply a larger modicum of the only antidote to crass materialism is that of the Week Day School of Religion.

Four states have pioneered in passing laws providing that children may be dismissed from public school in order that they may receive instruction given by churches and other religious organizations. The plan is practiced in twenty-three other states, where no question as to its legality has been raised. In these states there are more than a thousand cities and towns carrying on Week Day Church Schools and a quarter of a million children are enrolled, most of whom attend the church school classes during public school time.

Our efforts to obtain facts for Michigan in April last, while very imperfect, indicates sixty-one denominational school efforts, eighty-two cooperative, or one hundred and forty-three in all. Enrollment in the denominational type 8,027; in the cooperative 9,962. Total 17,989.

In one Michigan township three years ago, there were three small Sunday Schools with a total enrollment of about one hundred and fifty. The attendance at these schools was hardly more than 50 per cent. At the same time eight public schools in the township were enrolling a few more than eight hundred pupils. Less than 20 per cent of the public school pupils of the township were receiving instruction given by any church.

What is Legal in Michigan?

HON. V. W. MAIN,

Attorney at Law, Ex-member of the Legislature, Battle Creek, Michigan

(Address, Lansing Conference)

In my opinion it is legal to offer and conduct optional courses of study in the Bible to be presented in the public schools, without sectarian comment and for the purpose of teaching history, literature, ethics and morals.

I will quote from the language of the Supreme Court in one of the states carved out of the Northwest Territory:

"Is the reading of extracts taken from the Bible a violation of the provisions of the constitution which inhibits the diminishing or enlargement of the civil or political rights, privileges, and capacities of the individual on account of his opinion or belief concerning matters of religion? We do not think it can be maintained that this section has any application to this subject. The primary purpose of this section was to exclude religious tests, and to place all citizens on an equality before the law as to the exercise of the franchise of voting or holding office. The language is inapt to be applied as restricting the use of schoolrooms or school funds."

In Michigan widespread publicity has been given to an opinion of Mr. Potter, formerly Attorney-General of this state. In view of the interpretations given this opinion by the press that it is unlawful to present the sacred writings of Christendom for the consideration of the young people in the public schools of Michigan, you will be surprised to learn that the above quotation is from the Supreme Court of our own state.

Of course it is generally known that if one of our youngsters is so unfortunate as to be committed to the reformatory or the penitentiary, or if he grows up and is sent to the legislature, he has the benefit of clergy and the use of the Bible at the state's expense. But as long as he behaves himself and goes to the public schools we are led to believe that it is unlawful to teach him anything about morals and laws from the best Book.

The decision of the Supreme Court is the law of the state of Michigan on this subject and has been for nearly thirty years. In the course of the majority opinion in the case of Pfeiffer v. The Board of Education, (118 Mich. 560) Justice Montgomery said, "The return in

What Our Delinquents Expect

REV. J. G. GIBSON,

Chaplain of the Boys' Vocational School, Lansing, Michigan

(Address, Lansing Conference)

A RELIGIOUS and moral education is the foundation stone of character. It is the basic principle in the making of a life.

If religion and morals are emphasized in the training of youth, there is no question of the inestimable value that will be derived.

If the crime wave which is sweeping over our country today is to be stopped, it will not be merely by giving a Bible to the criminal after he has committed a crime against the state. We must begin in the kindergarten and carry a system of Bible study through the grade schools, the high schools and colleges. As chaplain of the Boys' Vocational School, this case shows that since the admission of this state into the Union, a period of more than a half a century, the practice has obtained in all state institutions of learning of not only reading from the Bible in the presence of the students, but of offering prayer. These usages we may also take judicial notice of. In a doubtful case, involving any other question, would not this universal usage, extending over so long a period, be deemed decisive?"

As to the provision of the constitution, of 1835: "No person can of right be compelled to attend, erect, or support, against his will any place of religious worship, or pay any tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion. (Art. 1 sec. 4). The court said: This provision, when incorporated into our organic law, meant simply that the inhabitants of the state should not be required to attend upon those church services which the people of Virginia had been by this same enactment relieved from, and that no one should be compelled to pay tithes or other rates for the support of ministers. If this meaning attached at that time, it has not been changed since."

In the United States, if, in the opinion of some people, advancing the claims of the Christian religion is sectarian in a technical sense, it is high time that we take steps to advance the claims of the Bible in a practical sense. Daniel Webster expressed a truism when he said "the right of the state to punish involves the responsibility to train." And the laws of this state and of this nation are based upon fundamentals best enunciated in the Bible.

national School for seven years I have observed the boys that have come and gone from this institution. They have come to us from all walks and conditions of life. Many of them have had no religious training.

After the home, the social service and the public schools have failed to bring out the better qualities in the boy's life and he has become an habitual delinquent he is turned over to the state to reclaim.

The word Bible is found in the laws of Michigan but once, and that is in the statutes where the chaplain in each prison is required to purchase Bibles at state expense and furnish one to each convict in the prison. Here is the law:

"It shall be the duty of the chaplain of each prison to hold religious services in the prison; to attend to the spiritual wants of the convicts; to give the convicts moral and religious instruction; to furnish each convict, at the expense of the state, a Bible and prayer-book of such version as the convict shall choose."—Section 1717 of Present Michigan Laws.

In the Boy's Vocational School, Bibles are furnished by the state. All boys are required to attend religious services on Sunday. Lessons in the Sunday School must be thoroughly prepared before coming to the school. It is also the duty of the chaplain to give moral and religious instruction to all boys. In Ionia prison every convict must go to church on Sunday. At other prisons, where the chapel is not large enough to accommodate all, chapel is voluntary. By state law a minister is appointed chaplain for each insane asylum and he preaches to the insane each Sunday. The state pays for this service.

If it is necessary by law, to place the Bible, as containing the greatest system of morals and religion, in the prisons, how much more should we stress this matter in public education? I appeal to the citizens of Michigan in behalf of the boys and girls of the coming generation.

It is our duty as citizens to protect the children God has entrusted to our care. May we feel the obligation so keenly that we will appeal to our law makers to enact such legislation as will insure forever in the Commonwealth of Michigan the placing of the Bible in the curriculum of study in our public education.

Association Activities

Prof. J. H. Dickason attended the Ohio Pastors' Conference, at Columbus on January 22nd and 23rd, in the interest of The National Reform Association.

For the past six weeks Mrs. N. O. Pritchard has been in Texas making engagements for Mrs. Shepard. She reports her work as seriously interfered with by all the prevalence of the influenza epidemic.

Dr. Parsons and Prof. Dickason were called upon for anniversary addresses on Prohibition on the evening of January 16th. The former had a meeting at Wilson, Pa. and the latter at Fourth Presbyterian Church, Pittsburgh.

Dr. W. S. Fleming has spent the past three months in Michigan in the interest of the campaign for the Bible in the public schools of that state. The fine program of the Lansing Conference and the good results that have already followed it are due to his vision, good judgment and hard work. During this time he has been able to do some speaking but the greater portion of his time has been given to the Conference and to organization work following it.

Dr. Martin, President of The National Reform Association, attended the Lansing Conference and made the closing address on "Religion Vital in Education." He spent the week following the Conference with Dr. Fleming in Lansing and Detroit in work on behalf of the Bible in the Schools Bill now before the legislature of Michigan.

We wish those of our subscribers who receive a copy of "Protecting Sunday at our Nation's Capital" or "A Commercial or Christian Sunday at Our Nation's Capital" to know that these government documents are sent through the good offices of The National Reform Association and with our compliments. Both contain extracts from speeches made in the House of Representatives by Congressman Wm. C. Lankford on behalf of his bill to secure a Sabbath Law for our Nation's Capital; also articles by Dr. R. H. Martin, President of The National Reform Association, the former on "The Basis of Our Civil Sabbath Laws" and the latter on "Commercialized Amusement Interests and the Christian Sabbath." The former

also contains a sermon by Dr. Joseph R. Sizoo of Washington, D. C., on "What is Sunday For?" These documents contain much valuable material on many phases of the Sabbath question. We hope those who receive them will read them and pass them on to others.

Mrs. Shepard's Letter

Spent the Christmas holidays, visiting relatives and friends in Idaho and Utah; investigated thoroughly the growth and increase of the Mormon churches in that area; viewed with sorrow the many appointments that have been given to Mormons in Federal and State offices and realized again, more fully, their growing political and commercial power.

California shows a growth in Mormonism that one can hardly understand until you realize how every cult has found a rooting and fertile soil in this marvelous, golden state of the west.

A most unusual and rather lucky event was mine this week. My friends had driven me to see Forest Lawn Memorial Park which is considered the most beautiful, attractive and unique cemetery in our country, with its beautiful setting on the rolling hills, its massive trees and blooming plants and the great mausoleum anchored on the solid rock of the hillside, with forms of indoor interment provided, and here a large part of the art collection is seen with life and beauty portrayed in all of its simplicity. At one high point stands the majestic reproduction of Michelangelo's "Moses" and near the chapel Thorwaldsen's "Christus," but the most marvelous piece is an original group by Gazeri called "The Mystery of Life." Humanity's endless questions, its eager searching for certainty about the mysterious force we call life, emerge in vivid form in this sculptured group, where eighteen full sized figures are represented.

But, "The Little Church of the Flowers" which is located near the entrance to the Memorial Park, is the one thing I will never forget.

As we started to enter the "Little Church of the Flowers," we found that a funeral was being conducted and as I stood at the door, I recognized Bishop McMurrin, President of the Los Angeles Stake of The Church of Jesus Christ of Latter Day Saints (Mormon), as the speak-

er, and realized we had wandered in at a most opportune time to hear a Mormon funeral sermon. So we stayed through the entire service and I listened with deep interest to the speaker's explanation of life after death. I wondered how many of those present were tourists and whether they could understand all that he gave in a veiled way. It seemed to me that God had led me there that very day and hour to impress upon me once more the strange funeral service of the Mormons.

I have visited several Mormon churches while here and paid an afternoon visit to a recently dedicated new church at Mar Vista near Culver City—which is the center of Film production. This church was built in three months by the church membership and they did not pay for any labor. I went all over their plant and found it up to date and modern in every way. Mormon churches have sprung up like mushrooms all over this lovely Los Angeles section.

As I close, may I quote a few sentences from a letter written by a dear girl who heard me speak recently. Such words as those give cheer as we carry on this Herculean task: "I confess that I was not interested when your name was announced from our pulpit. I didn't care for information on Mormonism and 'The Silver Tongued Orator of the Rockies' meant nothing to me. But I thank God that I was loyal enough to my church and its prayer-meeting hour to be present when you spoke."

"No missionary address, no consecration sermon ever stirred me as you did. Instead of appealing to us from our point of view, 'What will we give to Christ?', you stressed so emphatically what Christ gave us. I do rejoice today that Christ Jesus loved us enough to live and die, and dying, to save us from Mormonism and all other evils of this world. As you leave this city, my prayers go with you, dear follower of Christ. You have brought Him very close to me and I do pray that you may help others to know Him better and finding new joy in His fellowship, go out to tell others."

This letter gave me new inspiration and a new grip upon God to do all I can to anchor young people to God and His Precious Word.

Extra copies of this issue of the Christian Statesman can be secured for 10 cents per copy, or 12 copies for \$1.00.

Lansing Conference

The Conference on Religion and Morals in Public Education held in Lansing, Michigan, February 3rd and 4th, under the auspices of The National Reform Association and arranged by its Michigan representative, Dr. W. S. Fleming, program of which appeared in our last issue, was a success. In every respect, save one, it measured up to our highest expectations. Partly on account of the prevalence of the influenza, the attendance was not large. Nevertheless it was representative. All the speakers on the program; and there were twenty, were present except one who was ill. All made excellent addresses, some of a very high order. From first to last there was a manifest interest. Not a discordant note was struck. The purpose of the Conference, to inaugurate an organized movement among Michigan citizens to secure legislation on behalf of Bible reading and Bible study courses in the public schools, was accomplished. The resolutions to this effect appearing on page two were unanimously adopted. The Committee of five which drafted the resolutions was continued with power to add to its number, to draft a bill, arrange for its introduction into the legislature and work for its passage.

A significant feature of the Conference was the prominence in the political, educational and religious leadership of the state of a good number of those appearing on the program. Hon. L. D. Dickinson, Lieutenant Governor of Michigan, presided over the first session and made the opening address. Hon. C. B. Collingwood, Judge of the Circuit Court of Lansing, presided over the closing session and Hon. Kelly S. Searl, Judge of the Circuit Court of St. Johns, made one of the addresses. Hon. W. H. Pearce, State Superintendent of Schools, presided over the third session at which the following school men were on for addresses: Prof. J. W. Sexton, Prof. C. V. Courter, Prof. E. H. Drake, superintendents of schools respectively of Lansing, Flint and Kalamazoo; Prof. James King, Ph.D., Dean of Oliver College and Prof. J. F. Shepard, Ph.D., Sc.D., of the University of Michigan. Rev. M. S. Rice, D.D., Pastor of the Metropolitan Methodist Episcopal Church, Detroit and Rev. Joseph A. Vance, D.D., Pastor of the First Presbyterian Church, Detroit, gave the main addresses at the evening sessions.

In this issue are given in part the addresses made by seven speakers. We are sorry limited space will not

permit publication of the remaining addresses. We can refer only briefly to some of them.

Lieutenant Governor Dickason in his address on "This Is A Christian Nation" said that to go back to the genesis of our nation we would have to go back to Moses and the Ten Commandments. He spoke of God's gracious dealings with our nation, chastising us for our national sins, and through trying providences such as the Civil War and the World War leading us to break away from slavery and the liquor traffic and advance to a higher moral standard of living.

Dr. Rice, in a masterly address on "The Religious Foundations of the Republic," declared three things were essential in the life of a democracy—freedom, education and religion. Freedom alone will not save a nation. It did not save France. Education alone will not save a nation. It did not save Germany. Religion alone will lead to fanaticism. These three must be bound together to save America. She cannot solve the problems she is facing in this day of crisis, either in bondage, in ignorance or unbelief. Religion is vital to the salvation of our nation, and must be applied to all her moral problems. To separate God from the state is very dangerous.

Miss Clara M. Wheeler, formerly Principal of the Grand Rapids Training School, insisted that when the state required 900,000 boys and girls to attend its schools for six hours a day, it was under obligation

not only to teach mathematics and the English language but also the law of right and wrong.

Speaking for the Finnish population of the state, Prof. A. W. Fiitonen, Principal of Taft School, Ferndale said, "there is a prevailing feeling that the separation of church and state should not have meant the complete side-tracking of the Bible and religious education. The Finns want religious education in the schools but feel that character training and moral education unless it is an actual study of the Bible, God and Christ, is dangerous and sets up a substitute for religion."

Rev. C. P. Andrews of Holt told of the remarkable work he instituted and is carrying forward in telling Bible stories to thousands of children in the public schools during the regular school sessions. Recently an article from him appeared in "The Statesman" telling of this work.

Prof. C. V. Courter, Superintendent of the Public Schools of Flint said that the Bible is read daily, by school board rule, in all the school-rooms of the Flint public schools, that the children are interested and that nearly all the teachers read the Bible well. The first two years a few parents—not more than one-half dozen—made some objections but for nearly three years there has been no objection. To the question, "Is this a desirable practice?" he answered, "Yes" and said he believed it would be desirable for all the schools of Michigan.

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America's Debt to the Bible

REV. JOSEPH A. VANCE, D.D.,

Pastor, First Presbyterian Church, Detroit, Michigan, and President of the Board of National Missions of the Presbyterian Church. U. S. A.

(Address, Lansing Conference)

THE growth of the American nation to its present place of power in the short space of a century and a half is the greatest marvel in the story of nations. The average man is apt to attribute this growth to three things. First of all he is apt to stress, especially if he is of Anglo-Saxon or Teutonic strain, the racial types that founded the nation. He sets great store by his Nordic blood, and does not hesitate to "recommend himself."

Next he is apt to put emphasis on our republican form of government. He believes our greatness is due in no small degree to the fact that our forefathers extended the rights of classes to the masses, and put their government in the hands of men chosen by the people. They relegated to the junk pile the old idea that a nation needed an aristocratic governing class, and sought, regardless of their social position, rulers who would set up and maintain a government "of the people, by the people, and for the people."

But he always adds to these two causes, the marvelous material resources whose development has given us our vast wealth.

A deeper study, however, of our national history will show that these three things are not causes but results. South America is as rich in material resources as our land. The Nordic himself is the result of generations of a certain kind of breeding and feeding; and the type of government set up in the American Republic came out of the souls of the people who set it up.

In short the people who founded this nation, and have developed its vast resources, and continue to dominate it with their ideals, are a Bible-bred people. They fed on the word of God; and what we have of greatness or goodness as a people we owe to the fact that for generations the great truths and ideals of the Book of Books have been wrought into the very fibre of our souls.

As Justice David J. Brewer, of the U. S. Supreme Court put it:

"The American nation from its first settlement at Jamestown to this hour is based upon and permeated by the principles of the Bible."

It is an awful wrong that we have unwittingly allowed ourselves to do to the present generation of young people, in giving them an education

in which the teachings of God's Word have had little or no place. What a reproach faces us in the fact that the average age of these desperate criminals of to-day is under twenty-one years! We must right this wrong, and put God's Word back into the character building of our national life. This is what we are seeking to do with this present National Reform Movement in Michigan, and it deserves the loyal and sacrificial support of every man who fears God and loves his country.

The Bible in Michigan Schools

W. S. FLEMING

DURING the last seven years, Michigan has done as much as any other state in the union in putting the Bible back into its schools. Less than two months ago, in preparation for the Citizens' Conference on Religion and Morals in Public Education, recently held in Michigan, The National Reform Association sent a questionnaire to the superintendent of schools in all towns and cities of the state with a population of 1,000, or over, to get the very latest facts.

In 1921 the Bible was almost an unknown book in the schools of that state. Not so today. Of the 201 superintendents to whom letters were sent, 133, just two-thirds replied, and of these 85 said that there is some form of Bible study or definite religious exercises in their schools. The questions could not reach what is being done in the smaller towns and the 6,000 one room schools, but it is well known that the Bible is very much used in these schools.

The answers revealed that the Bible is read in the schools of 76 towns and cities. In many it is optional with the teachers, but still largely read. In quite a number it is read once a week. In some it is read irregularly, but read. In 23 places it seemed to be read daily in all the schools, by common consent, or school board rule. Fourteen superintendents reported school board rule requiring daily reading of the Bible in all schools,—Flint, Kalamazoo, Jackson, Traverse City, Saint

Johns, Durand, Lapeer, Decatur, Whitehall, East Lansing, Romeo, Yale, Mancelona, Holland. "Without comment" is the rule in 22 schools and no such restriction in the others. Teachers cooperate well, and no trouble appears in any quarter. Chapel exercises are held in the high schools of 58 of the towns and cities. In some of these daily. A few irregularly. In most of them weekly. A few use the term chapel where they should use assembly, for the exercises are not religious. But in nearly all cases religion is the dominant chord. Nearly all invite local pastors to join and these gladly respond. The usual practice is Bible reading, prayer and a religious or moral address by a pastor or other person. Battle Creek, Lansing, Kalamazoo, Jackson, Traverse City, Holland, Grand Haven all reported such chapel exercises.

Elective Bible study courses are offered in 37 high schools. Twenty-six meet on school property, 27 on school time, 13 are taught by regular school teachers under state pay, 26 are taught by pastors or other persons, usually without pay. Flint, Highland Park, Kalamazoo, Lansing, Grand Rapids, Port Huron, Holland, Battle Creek, Saginaw and others have such courses. The outstanding work of this type is apparently being done in Highland Park and Flint. Most schools use the course of study put out by the State Teachers Association.

In 21 towns children are excused from school to attend religious instruction elsewhere. Grand Rapids reports 900 so excused; Sault Sainte Marie 550; Muskegon about 2,500; Grand Haven 250; Kalamazoo 1,500. In some places whole grades are so excused in a body with the consent of the parents. Usually only those attend these classes whose parents specifically request it. In a few places, outside persons, pastors or others, go into the schools with the approval of the school board and give Bible instruction to all the children. Outstanding work of these various types is being done in Holt, Royal Oak, East Lansing and Cadillac. In addition to the above, numerous superintendents report that children are excused to attend special exercises in the Catholic, Jewish and Lutheran churches, no figures being given.

Besides the above, much information was gathered that could not be tabulated for this report. No effort was made to find the value of the work, for this would be an expression of personal opinion.

All this in seven years.